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## REPORTS.

RHEINISCHES MUSEUM FÜR PHILOLOGIE, Vol. LXVII (1912).

Pp. 1-10. De Graeco epigrammate sepulcrali Bonnensi. P. E. Sonnenburg. A study of IG XIV n. 2566, p. 676. The first line of the inscription should read: Θεσσαλονείκη μοι πατρίς ἐπλετο, ὄνομα Δημό. Perhaps the third line should be filled out by the words, καὶ ἄκυρον ἦν λάχος ἀμόν. The dog carved on the stone is not a symbol of Demo's fidelity, but the guardian of her tomb.

Pp. 11-19. Hiatusschem bei Dionys von Halikarnass und Textkritik. H. Kallenberg. In an earlier article (Rh. Mus. 1907, p. 28) the writer has shown that Dionysius, in spite of his fondness for the interjection δ, regularly omits it before a proper name which begins with a vowel, in order to avoid the hiatus. In this earlier study he took no account of the Roman names which begin with οὐ (= Lat. v), assuming that this was consonantal. But inasmuch as editors are apt to regard it as vocalic and to mark an elision before it, he now returns to the subject and deals with this special question. Dionysius cannot have regarded the οὐ as vocalic, for he freely uses both the interjection δ and the article ὁ (nom., gen., dat.) before such Roman names. Neither did he regard it as a diphthong, for he often allows it to follow a vowel ending which is not capable of elision. Elision before such names is very seldom marked in the MSS. of his works, and it should not be marked in our texts. A similar law may be laid down for the editors of Polybius, Diodorus and Plutarch.

Pp. 20-47. Der Abaris des Heraklides Ponticus. P. Corsen. A contribution to the history of the Pythagoras legend.

Pp. 48-66. Zum polybianischen Feldlager. Th. Steinwender. A study of the distribution of horse and foot in the early Roman camp. It is illustrated by a plan, p. 62.

Pp. 67-93. Der Codex Bosii der Dicta Catonis. M. Boas. Scaliger's statement that 'in libro vetustissimo Simeonis Bosii' the distichs were ascribed to *Dionysius* Cato was based only on a misunderstanding of a passage in Vinet's edition of Ausonius. The most important readings in Scaliger's edition were taken from the edition of Pierre Pithou, which was itself based mainly on Par. 8093 βγ.

Pp. 94-106. Korinthische Posse. Charlotte Fränkel. A study of a krater in the Louvre (published by Dümmler, *Annali*, 1885,

Tab. DE). One side shows two men stealing a jar of wine, the other shows the manner of their punishment. The name "Ομβρικος (= "Ομβρικός) suggests that one of them is an Umbrian slave.

Pp. 107-111. Zu Demosthenes. J. M. Stahl. Textual notes: XIX 257 (read ὕπ <οπτ'> ἀκούσαντά τιν' αὐτοῦ κατήγορον); XXII 51 (read τῶν τ' ἄλλων ἕνεκα <καὶ τοῦ δήμου>); XXIII 51 (read κατ' αὐτὸ τοῦτο = gerade in diesem Falle); XXIV 1 (read πρὸς ὑμᾶς <προ> εἰπεῖν οὐκ ἀποτρέψομαι, and put a comma after προχειρότατον); XXIV 106 (read τοὺς ὄντας <κακουργοὺς> βελτίους ποιεί); XXV 37 (for ἐὰν οὖν read ἔν' οὖν); XXXIV 23; XLI 23 (read καὶ μηδὲν σημείον ὑμῖν ἔσται ὅτι κτλ); XLI 25 (for ὁμως read ὁμοίως); XLV 48.

Pp. 112-134. Zu den philosophischen Schriften des Apuleius. W. A. Baehrens. Textual notes.

Miszellen.—P. 135. J. M. Stahl. Zum Hymnus auf den Hermes. At 187 for γέροντα κνώδαλον read γέροντα κώκαλον. Cp. Hesych., κώκαλον παλαιόν, and Hom. Od. XIII 432, παλαιὸν γέροντος.—Pp. 135-137. A. Brinkmann. Zu Xenophons Poroi. The part of Aristides' Panathenaikos which is devoted to the praise of Attica is largely taken from Xenophon's Poroi.—Pp. 137-138. A. Laudien. Zur Ueberlieferung der Viten Plutarchs.—Pp. 139-141. L. Radermacher. Antiker Liebeszauber und Verwandtes. Note on Oxyrhynchus Papyri, II 219, especially on the words ἀλλ' ἐπιθείς λίθον ἑμαυτοῦ ἐπὶ τὴν καρδίαν καθησυχάσομαι. Cp. the λίθος σωφρονιστήρ of the Heracles legend.—P. 142. G. Mercati and Eb. Nestle, Ὁξύρυγχος-Schrift.—P. 142. G. Krüger. Zu Bd. LXVI S. 632 ff. (Horat. Carm. 3, 17).—Pp. 142-146. E. Bickel. Iuvenaliana. Defence of the text, Sat. X 54.—Pp. 147-149. A. Werk. Bemerkungen eines Tierarztes zur Mulomedicina Chirionis.—Pp. 150-151. K. Schrader. Zu den klassischen Studien des Johannes von Salisbury. There are a few passages in the Policraticus which are derived from Florus, not directly but apparently through Jordanes.—Pp. 151-152. A. v. Domaszewski. Eine Inschrift des P. Suillius Rufus. A nameless inscription which may refer to P. Suillius (Tac. Ann. 4, 31). It was found at Antioch (B. C. H. XXVI 161 n. 2 = CIL. III n. 14165<sup>14</sup>).

Pp. 153-173. Varia. Franz Rühl. The writer infers from Pharsalia, VIII 208, that Lucan did not regard Horace's 'territorum dominos', Od. I 1, 6, as in apposition with 'deos'. Textual notes: Capitolinus, Vita Pertinacis, 7. 9 (for 'senem quidem' read 'Severum quorum quidam'); Ib. 10. 9 (for 'nonnullarum' read 'novarum', or 'nonnullarum novarum'); Spartianus, Vita Severi, 17. 6; Pomponius Mela, III 47 (for 'plumbo' read 'plumbo albo'); Diodorus, XIII 3. 2; XVII 11, 5. Note on Herodotus' account of the Ionian revolt. Notes on Procopius, Bell. Vand. I 7; V 1.

Pp. 174-194. Straboniana. Beiträge zur Textkritik und Erklärung. H. Kallenberg.

Pp. 195-208. Vulgärlatein und Vulgärgriechisch. F. Pfister. An essay on the parallel development of vulgar Greek and vulgar Latin. The faulty use or omission of the article in N. T. Greek has its analogy in later Latin. ὀλίος for ὀλίγος recalls such forms as *ericens* for *erigens*, *maistri* for *magistri*. Ἀπό is used instead of a partitive genitive; so is *ab*, and more frequently *de*. Both ἐν and *in* are used after verbs of emotion. Both ἐν and *in* are used with the instrument. Ἀπό is used after a comparative; so is *ab*, and occasionally *de*. Both εἰς and *unus* are used with the meaning of the indefinite article. ἔχειν and ποιεῖν govern a final infinitive; so do *habere* and *facere*. Both languages show a confusion of the relative and interrogative pronouns; in both languages the same verb or preposition may be used with different cases in the same sentence. Both languages show a 'nominativus pendens', a 'participium coniunctum' (instead of an ablative absolute), an accusative absolute, and a nominative absolute. Several of these phenomena have been wrongly classed as Hebraisms.

Pp. 209-225. Zu den neuen Carmina Latina Epigraphica. E. Löfstedt. Notes on some of the inscriptions in Engströms supplement to Bücheler's collection.

Pp. 226-239. Ein Einschiebsel in der Kranzrede des Demosthenes. J. M. Stahl. Sections 73-79 (as far as τοῦτοις ἡναντιούμενη) are an interpolation—a forged text with forged documents.

Pp. 240-263. Die Schrift des Arztes Androkydes Περί Πυθαγορικῶν συμβόλων. P. Corssen.

Pp. 264-275. Zu den philosophischen Schriften des Apuleius. W. A. Baehrens. Textual notes on the Liber de Mundo.

Pp. 276-301. Eine bisher unbekannte Aesopübersetzung aus dem 15. Jahrhundert. Otto Tacke. Text of a translation of Aesop into Latin distichs written by Leonardo Dati, about 1428.

Miszellen.—Pp. 302-303. R. Schoene. Ad Aeneam Tacticum.—Pp. 304-305. W. Jaeger. Zu Aristoteles Metaphysik θ 9, 1051a 32 ff.—Pp. 306-309. Alfred Klotz. Vergils Vater. The Vita of the Scholia Bernensia was not taken directly from Donatus. Perhaps the word *figulum*, referring to the poet's father, is merely a corruption of *Virgilium*.—Pp. 309-312. E. Pilch. Zu Vergil's Arbeitsweise in den Georgica. The writer suggests that in Geor. I 50-59 Virgil has combined material which he drew from two different sources—Varro (50-55) and some unknown author (56-59). He finds evidence of a similar combination in the 'contradiction' between Geor. I 122, 'primusque per artem movit agros' (Iupiter), and I 147, 'prima Ceres ferro mortalis vertere terram instituit'. That is, lines

121-124 plainly come from Hesiod (though Hesiod is not responsible for the statement that Jupiter invented agriculture, and, so, for the 'contradiction' to line 147), while line 147 is taken 'fast wörtlich' from Lucretius (V 14). As for Geor. I 185, he feels that, if Virgil had verified his references, or had known more than he did about farming, he would not have mentioned the 'curculio' as one of the plagues of the 'area'. In the second Georgic, lines 195-202 cannot be found in Varro, and 'therefore' must come from some other author. In the description of the young thoroughbred (Geor. III 75 ff.) lines 83-85—which apply to the full-grown charger rather than to the young colt—cannot be ascribed to Varro, and 'therefore' must be taken from some other (presumably poetical) source.—Pp. 312-316. W. A. Baehrens. Zur Quaestio Eumeniana.—Pp. 316-320. A. Elter. Zu Ps.-Xenophons Staat der Athener. Discussion of I, 6 and I, 10.—P. 320. J. M. Stahl. Nachtrag zu S. 110 f. The writer promptly withdraws his proposal to read  $\delta\iota\acute{o}\tau\iota$  for  $\delta\iota\acute{o}\tau\iota$ , Dem. XLI 23.

Pp. 321-357. Rhetoren-Corpora. Hugo Rabe.

Pp. 358-390. Zur Kritik einiger ciceronischer Reden (pro Caelio und de domo). Alfred Klotz.

Pp. 391-416. Die  $\epsilon\iota\sigma\phi\omicron\rho\acute{\alpha}$  und ihre Reform unter dem Archon Nausinikos. J. M. Stahl. Under the system established by Solon the property qualifications of the first three classes were in the proportion of 5 : 3 : 2, while their capital subject to taxation was as 5 :  $2\frac{1}{2}$  :  $\frac{5}{6}$  (or, 1 :  $\frac{1}{2}$  :  $\frac{1}{3}$ ). These ratios were not disturbed by the reform in B. C. 378-7. The only change made in that year, and that merely a formal one, was that the tax was, for convenience, reckoned upon only a fifth of the taxable capital.

Pp. 417-424. Zum Abaris des Herakleides Ponticus. A. Rehm.

Pp. 425-471. Der leidende Hercules des Seneca. E. Ackermann. A defence of the genuineness of the poem.

Pp. 472-477. Orphica. L. Radermacher. Notes on I. G. XIV 641, 1, 2, 3.

Miszellen—Pp. 474-479. A. Körte. Ein Zeugnis für Menanders Heros. In Menander's Heros there is a slave, Davus. Perhaps the variant *Davusne* in Horace, A. P. 114 (intererit multum *divusne* loquatur an *heros*) means that some one knew Menander's play and thought Horace was referring to it.—Pp. 479-480. W. Bannier. Zu CIA II 707.—P. 480. Erich Krüger. Zu Vergils Arbeitsweise: ecl. X. 38 f. The sources of lines 38-39 are Asclepiades (A. P. V 210) and Theocritus (X 27-28).

Pp. 481-514. Beiträge zur Erklärung und Kritik des Aischylos. E. Scheer. I. Die Adler Ag. 115 ff. Ch. 246 ff. In Ag. 145 for  $\sigma\tau\rho\upsilon\theta\acute{\omega}\nu$  perhaps read  $\tau\acute{o}\rho\gamma\omega\nu$ . In Ag. 119 read  $\lambda\alpha\gamma\acute{\iota}\nu\alpha\varsigma$

ἐρικύματα φέρματα γέννας. II. Der Sturm Ag. 661–666. III. Parodos der Choeph. 61–74 Mordblut. IV. Der Zorn der Geister und die wilde Jagd Ch. 269–290.

Pp. 515–555. Zur Stilistik der älteren griechischen Urkunden. W. Bannier.

Pp. 556–568. Isidori Hispalensis 'Institutionum disciplinae'. A. E. Anspach.

Pp. 569–590. Zur Technik der lateinischen Panegyriker. J. Mesk. The results of this study indicate that Paneg. X (II) and XI (III) are by the same author, and that there is a close connection between Paneg. V (VIII) and the speech of Eumenius, IX (IV).

Pp. 591–608. Politische Tendenzgeschichte im 5. Jahrhundert n. Chr. Otto Seeck. The Historia Augusta was all written in the reign of Honorius—the life of Clodius Albinus, toward the end of 409, the latest lives, perhaps in the second half of 410.

Pp. 609–630. Scriptio continua und Anderes. A. Brinkmann.

Pp. 631–637. Die Heimat der Phönissen des Euripides. P. Corssen. The writer examines, and rejects, Gilbert Murray's suggestion that the women of the chorus are Carthaginians.

Miszellen.—Pp. 638–639. J. M. Stahl. Nachtrag über die εἰσφορά.—Pp. 639–640. M. Wallies. ὁξύρυγχος-Schrift.—P. 640. K. Preisendanz. Anth. Pal. V 191. The διπλοῦν γράμμα is συ, σι. "συ vertauscht ergibt vs. ἴς. So erscheint die entkleidete Hetäre, von der man ihrem Namen nach manches Schöne erwarten sollte!"

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PHILOLOGUS LXX (N. F. Bd. XXIV), 1911.

Second Part.

XII, pp. 321–352. A. Roemer, Aristarchea II. Continued from VII, pp. 161–212. Aristarchus and the πολύσημος λέξις in the light of our manuscript tradition. In spite of the confusion due to ignorance of the excerptors, it is clear that Aristarchus, in his ὑπομνήματα on the several books, in a given passage, emphasized by νῦν or ἐνταῦθα, the special meaning at that place of a word which had several meanings. On this theory, all passages which do not conform to this type, because they have been garbled by excerptors and scholiasts, should be restored to their original form.

XIII, pp. 353-396. J. Baunack, *Hesychiana*, I. Discussion of 50 words or word-groups presenting dialectic or other peculiarities or difficulties. Continued in XV, pp. 449-491.

XIV, pp. 397-437. C. Ganzenmüller, *Aus Ovids Werkstatt*. Continued from XI, pp. 274-311. Very full lists are given with some discussion of the verses in which Ovid repeats or copies himself. Though he copies, to an extraordinary degree, Greek and Roman writers, and often repeats himself, he has the art of repeating phrases with pleasing variations. These facts may be of practical value in the text-criticism of Ovid (cf. pp. 435-436) and in helping us discover the names of some of the persons to whom several of the epistles are addressed.

#### Miscellen.

8, pp. 438-442. K. Lincke. *Phokylides, Isokrates und der Dekalog*. The pseudo-Isokratic paraenesis to Demonikos is a collection of various exhortations to virtue reminiscent of Hesiod, Theognis, Phokylides and other poets. It is by some pupil of Isokrates who used the Nikokles as a model. As it is cited in the 3d cent. B. C. it points to an even earlier date for the didactic poem of Phokylides. The latter contains a genuine Pythagorean-Orphic nucleus. The opening words offer an independent religious code of morals, which bears comparison with Leviticus 19 and the decalogue. The poem is a monument of the influence of the Pythagorean ethics on the Mosaic writings.

9, pp. 442-445. E. Ströbel, *Zu Ciceros Reden in Pisonem und pro Flacco*. Additions to the critical apparatus in Clark's edition, vol. II (Oxford, 1909).

10, pp. 445-448. K. Meiser, *Zu Theophrasts Charakteren*. Emendations are proposed to: 1, 4; 4, 12; 5, 8; 6, 7; 7, 4; 8, 2; 14, 12; 16, 2; 20, 5; 23, 2; 28, 2; 28, 9; 29, 3.

11, p. 448. A. v. Domasgewski, *Ἰουλία νεωτέρα*. (1) The inscription from Anazarbus 94, v. 2, p. 38 of *Denkschriften d. Wien. Ak. B.* 44 (1896) is emended to: *εὐνοῦχος βασιλίδος Ἰουλίας νεωτέρας* τ[ροφεί]ς. The lady is the daughter of Styrax and the Julia mentioned in Ditt. IGO n. 735, I and II. Perhaps King Philopator of Tac. Ann. I. 42 was her brother. (2) In Insc. p. 17. n. 59 (Heberdey and Wilhelm) read *ὑποδημ(ατο)υργός* some inferior official connected with the cult of the goddess.

XV, pp. 449-481. J. Baunack, *Hesychiana* II. Continuation of XIII, pp. 353-396. 50 additional notes.

XVI, pp. 492-498. S. Mekler, *Die Medea-Fragments des britischen Museums*. Text and critical notes. The best preserved passage, col. III 13 ff., apparently contains an attack by Medea on the family of the heralds in the style of the well-known Euripidean harangues, but Mr. Bell's revised readings offer no certain basis for supplying the lacunae.

XVII, pp. 499-502. A. Schöne, *Zu Thukydides I*, 36. The confusion in the text can be removed by transposing the words *μὴ δεξαμένον . . . ἐσόμενον* to a place after *τὸ μὲν δεδιδὸς αὐτοῦ* and by putting *τὸ δὲ θαρσοῦν* after *ἐσόμενον*.

XVIII, pp. 503-510. J. Bergmann, *Die Rachegebete von Rheneia*. The text, together with a discussion, of a Bucharest gravestone inscription. It was written by a Greek Jew of the dispersion, who used the prayer-formulas current in the place of his abode, but called upon the one God in words and phrases from the Bible, as is almost always the case in Hebrew grave-inscriptions.

XIX, pp. 511-519. K. Lincke, *Plato, Paulus, und die Pythagoreer*. Traces of the influence of Plato's Timaios may be seen in the stoic and Christian schools and in the Pauline Epistles. Plato depicts the unity of the beautiful and complete Cosmos in the person of the Creator as a trinity: the father giving, space receiving, the child becoming. The Creator also assigns to the visible gods (the celestial star-souls) and the lower company of demons and souls their respective activities. Philo of Alexandria under Platonic influence represents other created powers and beings as coöperating with God in the creation of the world, and serving as mediators between God and man. The Pauline teaching also recognizes "principalities and powers", which are only in part kindly disposed towards men. Christ brought it about that neither angels nor powers can separate the Christian from the love of God. In the Gospels, especially Mark, the emphasis is put upon Christ's fight against the demons, and how they recognized and obeyed him. This becomes clear from the standpoint of the Pauline Christology, in which we have to do with an individual literary phenomenon, the most individual that has ever been, on account of the contrasts which the writer unites in himself, to the end that he may be to the Jew a Jew and to the Greek a Greek. He is Judaistic in his peculiar theory of grace: Greek, when, like Philo, he starts from the Timaios and other Platonic writings. Underlying the Pauline-Christian doctrine of redemption is Plato's Phaidon. The sayings "the prophet is not without honor save in his own country" and "they that are whole have no need of a physician" hark back to the Republic 489 a, b. In the Gospel according to Mark (worked over under Pauline influence) there are echoes of Platonic and other writings, especially Mark III, 11-VI, 56 (cf. Empedokles ed. Diels, frag. 111, 112, 114, 115). The writer did not wish the Messiah to be inferior to Zarathustra, Pythagoras, Empedokles and Plato.

XX, pp. 520-528. Fr. Poland, *Zum griechischen Vereinswesen*. I. The inscription in Pamphylian dialect (from Sillyon, CIG III 4342 C<sup>2</sup>) sheds light on the origin of certain societies for the young and old in Asia Minor, which came more prominently



to the fore in imperial times. This inscription of the 4th cent. B. C. refers to the founding of a club-house for young men and old for the public welfare and the furtherance of peace. There is a clear Dorian influence. II. The Ostrakon Lamer (Z. f. aeg. Sprache u. Altertumskunde, 48, 1910, S. 168 ff.) enriches our knowledge of the activities of clubs in Hellenistic Egypt. The few lines of the ostrakon show a certain unity in the development of these Greek club-organizations.

XXI, pp. 529-538. W. H. Roscher, Das Alter der Weltkarte in 'Hippokrates' *περὶ ἑβδομάδων* und die Reichskarte des Darius Hystaspis. The former is shown to be the older, having been made in the 6th cent. B. C., before the capture of Miletus by the Persians.

XXII, pp. 539-548. G. Thiele, Martial III, 20. Read: an aemulatur improbi *logos* Phaedri. *logos*=*apologos* (cf. Sen. Consol. 8, 3.) *improbi*=audacious; used because of the political criticisms in Phaedrus' fables.

XXIII, pp. 549-560. O. Leuze, Die Darstellung des I. punischen Kriegs bei Florus. Florus' picture is true only in the most general points. This estimate holds for other parts of the work. Uncorroborated data found in Florus must always be looked upon with suspicion. His version may not be claimed for the "Roman annalistic tradition" without closer inspection, especially in the restoring of Livy (i. e. the Epitome) his work must be used with extreme caution.

#### Miscellen.

12, pp. 561-564. O. Crusius, Διώνυσος *κεχηνώς*. Zu Kallimachos Epigr. 48. The poem is an academic *παίγνιον*.

13, pp. 564-565. O. Crusius, Hesychius, *ἐς ἰωνίαν*. The meaning *ἐς κοπρῶνα* is probably correct. The dung-heap is called 'violet-bed' *κατ' ἀντίφρασιν*.

14, pp. 565-569. L. Straub, Ueber Thukyd. III, 84. The passage is certainly Thucydidean, notwithstanding the suspicions of the scholiast.

15, pp. 569-570. A. v. Domaszewski, Ein unerkanntes Fragment des Monumentum Apolloniense. A fragment belonging to the close of the third column and corresponding to Mon. Ancyr. Gr. 7, 9-21 was erroneously published as a municipal honorary inscription by Anderson in Jour. of Hellen. Studies 18 (1898) 100, n. 43.

16, pp. 570-576. M. Manitius, Ein altes Priscianfragment. In Ms. Parisinus 12960 (St. Germain 1110) f. 116-125, Saec. IX.

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